

POST-COVID-19 WORLD PHILOSOPHY OF FUNCTIONING: NEW GLOBALISATION CHALLENGES

Abstract

The primary purpose of the study is to characterise the philosophy of functioning of the world. The article used general scientific methods, general logical methods of theoretical analysis and specific scientific methods (technical analysis, specification, interpretation, etc.). As a result of the study, the philosophical and social essence of the crisis and pandemic was characterised. It was examined how the crisis and pandemic are affecting the functioning of the suspension and its worldview philosophy and how the crisis and pandemic affect the functioning of the suspension and its philosophy of worldview. The philosophical and social aspect of the pandemic in modern conditions of development and what new globalisation challenges it entails has been investigated.

Keywords: philosophy, COVID-19, globalisation, post-covid, philosophy of functioning.

Introduction

In the short term, the strategy of local governments should maximize the effective use of existing opportunities and mechanisms for their implementation to bring down the peak of infection so that the number of people who need help does not increase dramatically and the burden on the health care system and intensive care units does not increase. This is a challenge for the local authorities as well - they play a very important role in ensuring the life of the community and in providing first aid. It is responsible for transportation, helping the elderly, closing schools. But on the other hand, local authorities must make sure that the fight against the virus does not do more harm than itself. Moreover, tough measures, which have an exorbitant price, given that the epidemic may return in a few weeks or months, raise doubts about their effectiveness in the medium term. This price refers

not only to economic factors: changes can be traced in the philosophy of the population's functioning.

Increasing the anti-epidemic resilience of communities largely depends on the new philosophy of spatial planning, both directly in large cities (regional centres) and in the country as a whole.

In the era of globalization, the crisis of COVID-19, which swept the entire planet, dramatically affected not only the health of the population and the medical system of the world but also led to disruptions in the global information space, economy and other spheres of human life. The philosophy of the current domestic and foreign policy of states is changing. The success of countries in overcoming the pandemic and its economic consequences affects security issues and polarisation within societies. The pandemic is caused by the strengthening of state power and the strengthening of nationalism,

exacerbation of rivalry between great powers, strategic disunity. On the agenda is the issue of protecting the gains of democracy and preserving the established values and philosophy of life, which was formed over the years before the pandemic. In modern scientific and scientific-journalistic literature, no generalizing work has yet been created that would deal with the socio-economic consequences of the world caused by the COVID-19 pandemic crisis and how they influenced the very philosophy of functioning in the world. In modern scientific and scientific-journalistic literature, no generalizing work has yet been created that would deal with the socio-economic consequences of the world caused by the COVID-19 pandemic crisis and how they influenced the very philosophy of functioning in the world. Note that the problem of studying the main consequences of a pandemic is not exhausted and requires new research, and as a result, the main goal of our study in this case is precisely the characterization of the main philosophical aspects of the functioning of the world in the current conditions.

Methodology

Note that our study is based on applying several methods and principles, which were used in the process of studying the peculiarities of the world philosophy of functioning in the context of the COVID-19 pandemic, the challenges and consequences they bring to the philosophy of life of the population. So, we used:

1. general scientific methods (formal-logical, systemic, structural-functional, concrete-historical)
2. general logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modelling, etc.);
3. specific scientific methods (technical analysis, specification, interpretation, etc.).

Research Results and Discussions

Philosophy belongs to one of the oldest and most famous inventions of humanity: almost three thousand years ago, a certain group of people had questions that would seem far to exceed the actual capabilities of the human mind, but for some reason, it was extremely necessary for a person to solve these questions.

The integration processes in the world that began so long ago and bringing so many desirable things to humanity, in turn, led to the emergence of new problems and the raising of previously not even expected questions. The question of the end of human civilization in connection with its excessive ambitions in relation to nature arose most acutely. A person's capabilities for mastering and appropriating the world around him began to threaten the person himself. Philosophers were among the first to warn the world about these dangers. Global changes have touched the life of every person. Today, they have radically changed our lives throughout one generation. Access to all kinds of benefits of civilization has become much easier, and the only obstacle is the number of banknotes. At the same time, the desire of people to know themselves and the world remains unchanged.

Philosophy is present in every sphere of human activity. Civil society is most often defined as a society where government interference in the lives of citizens is minimized. In other words, the concept of civil society takes, in the anthropological aspect, the presence of conscientious citizens striving to realize their social, economic, cultural interests, and in the political aspect, the elevation of the functions of the state to what in the libertarian tradition is successfully defined by the metaphor of the "night watchman" (that is, ensuring order and the safety of its citizens). Thus, a person who seeks self-realization is a kind of ideal of civil society. However, we are not talking about isolation and selfishness. On

the contrary, the concept of civil society seeks to find a certain harmony between the individual and communal being of a person in society (Furman, 2020; Grabowski & Roberts, 2019). After all, we have the concept of “citizenship”, which is about the value of engaging in community affairs. The realization of interests is carried out based on self-organization and self-government. Following the above, we can define civil society as a special mediator between individuals who operate within the community and seek to assert their individuality, and the state seeks to unify and integrate individuals.

At the same time, one should not discard the fact that the idea of civil society can be understood as a person’s fear of the power of the state, which is often alienated by the individual, as well as a utopian dream of a community in which the loneliness of the individual is overcome in a positive way. But now, we must understand that the philosophy that has been formed over the years in civil society in the world has changed for the harsh conditions of the pandemic.

The way the philosophy of human activity has changed is due to the crisis in the country: aggravated into the historical and philosophical context of the crisis before we consider COVID-19 and its impact on the philosophy of the world today.

The history of humankind is inseparable from the accompanying crises that shook societies, states and significantly changed the philosophy of the population’s life. They were different in their manifestations: political, economic, financial, environmental, social, and over the centuries, they gained strength, as a result, quickly expanded their area of action. A feature of modern crises is their unpredictability and globality (Kantrowitz, 2020; Kalashnyk & Krasivskyy, 2020). Due to the lack of effective crisis prevention mechanisms, the ineffective functioning of international institutions, the presence of mass speculation and the virtualization of the world economy, favourable conditions have been created for the spread and emergence of crisis phe-

nomena in the world. Until now, no generally accepted idea has been established about the possible consequences of the crisis for the economies of the countries of the world and then of unpredictable socio-political changes.

The biggest crisis since the Great Depression of 1929-1930 was the crisis caused by the coronavirus pandemic. The coronavirus has essentially changed our industry and introduced a different philosophy of life in society.

The history of the interaction of humanity and the environment resembles a long, continuous, endless war. During this war, the man imagined that concerning the environment, he could behave like a king since he dominates the environment, assimilates, transforms him, forcing him to serve his own needs. But in our time, when the world has become the only one, global problems of humanity have arisen, it turned out that such a tyrannical attitude is not justified. People assimilated the environment, and as a result of their own actions, they got environmental problems of our time, ozone holes, greenhouse effect, destruction of ecosystems, depletion of production factors, energy crisis, space pollution and the like. The one who imagined himself to be a king faced the threat of a large-scale civilizational catastrophe. Among the many global problems of humanity, the phenomenon of a pandemic occupies a special place.

A pandemic has been one of the constant companions of human existence since ancient times. This is evidenced by both the texts of religious and mythological orientation and recorded historical events. A pandemic is always an emergency that threatens the very existence of humanity. For example, from Justinian’s plague in the 5th-7th centuries, over 125 million people died. From the “black death” of the XIV century, over 60 million people died in the world, or about 25% of the population. Various circumstances are heard as reasons for the occurrence of pandemics: sacred (violation of divine laws), every day (unsanitary conditions of existence), civilizational (technocratic interference of hu-

manity in the environment), etc. This indicates that the phenomenon of a pandemic requires a comprehensive understanding.

A pandemic from the point of view of its philosophical and anthropological origins is, firstly, a catastrophic radicalization of the binary opposition “life/death” from the accentuation of the binary opposition “health/illness” in a state of illness, and secondly, an extreme situation characterized by such features as fatefulness, transcendence, actuality. In other words, from a philosophical and anthropological point of view, a pandemic is such an extreme situation because of diseases it radically puts a person on the brink of life and death and based on this, firstly, it requires certain decisive actions from a person, and secondly, experiences the life path of a person (fatefulness), thirdly, opens the highest horizons of existence (transcendence). It seems that in the resulting definition of a pandemic, there is a turn from a monetary to a reflective social philosophy since here we are talking about certain conditions of human existence within the framework of such a phenomenon as a pandemic.

Understanding what a pandemic is exactly as an anti-system is key in the socio-philosophical grasp of this phenomenon as a certain whole. The point is, pandemics cannot be overcome. There are pandemics that are inherent in the pre-industrial stage of human development (malaria, plague, etc.), industrial (cholera, Spanish flu, etc.), post-industrial (AIDS / HIV, physical inactivity, etc.). At the same time, those pandemics that were considered to be finally overcome are being reborn in the modern world (El Tor as a new manifestation of cholera). Thus, a pandemic is a global threat to humanity and, at the same time, a challenge that awakens forces to search for other horizons of existence. The study of the anti-systemic nature of the pandemic has led to the articulation of its three constitutive structures: negative middle, extreme catastrophic situation, binary opposition “Entropy/Negentropy”.

Pandemic research cannot proceed without the use of the elements of semiotics, since such a

study is associated with the development of a language for understanding a pandemic, which considered the maximum possible number of aspects - medical, sociocultural, anthropological, political and economic, behavioural, and the like. Therefore, the pandemic must have its own structure. First, it is the syntactic of a pandemic as a definite set of signs, regardless of their relation to objects or to an interpreter. That is, this is the syntax of a pandemic. This is what must be articulated in order to understand that it is precisely because of such and such signs that we can talk about a pandemic. The syntactics of a pandemic determines the level of discourse under which we will work in the future, and it is important that this discourse has a complete picture that takes into account biological, personal, sociocultural, technical, civilizational, and general and other unforeseen circumstances. But one cannot do with the Syntactic level, and it is necessary to reach a new level - the semantic one.

The semantics of a pandemic presupposes the correlation of the sphere of signs with their specific carriers, circumstances. Here we can understand how syntactic signs relate to what is happening in reality. That is, it is here that the pandemic, as a sign system, acquires its concreteness, historicity, and sociality. If at the level of pandemic syntactics we cannot yet concretize this or that sign, then at the level of pandemic semantics, the disease finds its concretization by correlating the signs with their specific incarnations or carriers - denotations.

Finally, the pragmatism of the pandemic closes it all. So what if we have just established a set of signs of a certain pandemic? So what if we only correlated these signs with specific circumstances? Certain actions are also needed, that is, something non-verbal, which requires attention and determination since a pandemic is a certain limiting set of signs. Although this is only an initial markup, it clearly demonstrates how much the pandemic requires attention from philosophical discourse. Proceeding from the fact that a pandemic as a negative phenomenon from the

point of view of a semiotic approach includes syntactic, semantic and pragmatic dimensions, and the latter presupposes the presence of certain actions, one can proceed to a more detailed disclosure of a pandemic as an extreme situation (Morgan, 2020; Moody, 2020; Mullenweg, 2020; Silvia, 2021).

The crisis hit the EU countries sharply. The economies of the 19 eurozone countries, whose official currency is the euro, fell 12.1% in the second quarter of 2020, according to final data from the Statistical Office of the European Union. The EU economy has entered a recession. On an annualized basis, the Eurozone's GDP fell by 15%. Record falls in GDP were recorded in Germany (-10.1% QoQ), France (-13.8%), Italy (-12.4%) and Spain (-5%). In the first quarter, Eurozone GDP fell by 3.6% QoQ and 3.1% YoY. The GDP of the 27 states of the European Union in the second quarter fell by 11.7% in quarterly terms and by 14.1% in annual terms. According to preliminary data, the number of employees decreased compared to the previous quarter by 2.8% in the Eurozone and 2.6% in the EU. Compared to the second quarter of 2019, employment declined by 2.9% in the Euro area and 2.7% in the EU (Wang, Zou, & Liu, 2020).

A feature of the new crisis is not only that it creates an unprecedented philosophy of uncertainty, but also the fact that it hits jobs, changes the direction of production and delivery of goods, destroys entire sectors of the economy, in particular tourism, transport and even energy (due to the fall in oil demand). In just a month since the beginning of quarantine in the United States, about 22 million people reported their unemployment (Henry, Le Roux, & Parry, 2021; Kissinger, 2020; *The Economist*, 2020; Yang & Xuechen, 2020).

The coronavirus pandemic, which attacks the humanity of the planet, the economy, the medical system and other areas of societies, can lead to significant changes not only in economic but also in political and socio-philosophical spheres. The decisions that will be made by world leaders will

have an impact for many years to come. They will affect not only health care but also the social sphere, economy, politics, culture. A prolonged epidemic, combined with substantial job losses, a prolonged recession and a debt burden, can create tensions, escalating into a political reaction, the consequences of which are impossible to predict. At the same time, pessimistic options are easy to imagine. Nationalism, isolationism, xenophobia and attacks on the liberal world order have evolved over the years, and this trend will only be accelerated by the pandemic. The governments of Hungary and the Philippines have used the crisis to grant themselves emergency powers, further alienating them from democracy. The Hungarian Prime Minister, in particular, sees the state of emergency as an opportunity to strengthen his power and not as a temporary and proportional measure. The decree, signed by him, clearly demonstrates the mechanism for the consolidation of power and the erosion of democracy. Many other countries, including China, El Salvador and Uganda, have taken similar measures. Here the principles of hierarchy, respect for authority, trust in the state and subordination of individual rights to the community's rights come into play (Zheng, 2020; Stewart, 2020; Ramesh, 2020).

The unquestioning advancement of democracy, liberalism and open societies' philosophy turns into certain compliance, which with the economic crisis is imminent in the form of populism. The philosophy of populism has found that equality of opportunity and the welfare state are receding into the background. As it spreads, the COVID-19 crisis discredits traditional policies and institutions and is perceived by the general public as a systemic failure. At the same time, the crisis in the health care system demonstrated the limits of populism, both in terms of the implementation of expert recommendations and in terms of the effectiveness of institutions as a mechanism for managing the crisis. The leading carriers of Western populism were able to defend a specific rhetorical and political approach to

fight against COVID-19. It is unlikely that populism will disappear after the crisis, and the demand for leaders who defend it will disappear. In fact, some of the rhetoric of the populist philosophy and the power grab agenda can be amplified in different places (Springer, 2020; Wang & Sun, 2021).

The growth of populism, nationalism will increase the likelihood of international conflict. Leaders may view conflicts as useful internal political distractions, or they may be tempted by the weakness or inattention of their opponents and use pandemics to destabilize their favourite goals, however, given that the stabilizing power of nuclear weapons remains and the common challenges faced by all major players, international turbulence is less likely than domestic turbulence.

Against the background of the fight against the coronavirus pandemic, opposite concepts of the further development of the political systems of societies have become relevant. On the one hand, the pandemic crisis emphasizes the need for a system of multilateralism - the philosophy of multilateralism and demonstrates the fallacy of unilateral nationalism and isolationism. Representatives of this movement see the pandemic as the main reason that countries must join forces to defeat a common threat. On the other hand, opposing views of the development of the world are emerging: globalization and open borders create vulnerability to viruses and other threats, and the struggle to control the supply of goods, including medical equipment and materials, requires each country to take care of itself first. Countries will be safer if they distance themselves from each other, supporters of this concept say. Strengthening international cooperation should be a prerequisite for the revival of global business activity after the pandemic. It is especially important for containing the pandemic and providing financial assistance to the countries most affected by the crisis: how fast the recovery process will depend on the availability and speed of deployment of international funds to address

the problem.

Now we can see how the entire American social system is simply bursting at the seams due to the inconsistency of the philosophy of federalism. In societies where there is freedom, such phenomena as those brought about by the coronavirus cause heightened reaction and lively discussions. In societies where there is no freedom, there is no reaction, and just the train is going in its wrong direction. In the United States, of course, this topic is being discussed. The participants in the dispute recall the basic foundations of democracy, what a state of the common good is, and how to combine all these levels of government. During social conflicts of this kind, one can always recall the situation in ancient Athens, where citizens were paid to go to the theatre and watch the tragedies of Euripides or Sophocles. A tragedy was played out before their eyes, and it was the school of an ordinary citizen, a visual aid on democracy.

From a philosophical point of view, just in times of crisis, it would not hurt to take a closer look at the concept of happiness. In the ancient concept of happiness, the central role is given to morality; that is, only moral life can be considered complete. So, the crisis may make us think again about what is really important in life.

If the health crisis challenges many of the principles of our society, then philosophy helps us move forward by stimulating critical reflection on existing problems that the pandemic is further exacerbating. Radical sentiments and significant upheavals in the world can be confusing, but it is the philosophy that allows you to step back and see the big picture.

The main thing that will change in the philosophy of society's life is the review of one's own values.

On the one hand, work processes will undoubtedly change, but on the other hand, many people feel locked in their homes and now dream of returning to their usual office environment. In the aftermath of the pandemic, we will redefine the importance of the work of professionals such

as doctors and nurses and those whose work is essential to sustaining society - garbage collectors, retail store workers, and the transportation system. These professions, which were previously considered low-skilled or undervalued, are now the most important in every country.

When everything starts to return to normal, first of all, people will want to spend as much time as possible with family, friends and loved ones, with whom they could only communicate through the screen for a long time. Although various devices help us to stay in touch with loved ones, there is nothing more beautiful than looking into their eyes, holding their hand and hugging them. These are things that should not be taken for granted, and there is the hope that changes in our attitudes and priorities will be one of the most beneficial consequences of this extremely difficult period.

First of all, the pandemic legitimized the previously stigmatized position of the introvert in society. Approximately 20-25% of the world's population do not experience the joy of personal interaction with others (except for a narrow circle of loved ones); for most of them, multiple contacts at short distances are painful. Until now, most "tactile" earthlings who love communication, touch, short distance have had advantages and set the norm. Since 2020, introversion is becoming the norm along with "tactility", so the communication system "at a considerable distance" will actively develop since there are many ways to prepare, and there are many ways for this. Extroverts will have to adapt - thanks to covid, and introverts become a classic "active minority" that influences the passive majority, forcing them to comply with their rules - especially since these rules will also be cost-effective (Gonzalez-Reiche et al., 2020; Grabovska, Taliko, Kahamlyk, Honcharenko, & Sierova, 2021; Carlsson-Szlezak, Reeves, & Swartz, 2020).

The consequences of this change are many. Writing about the growing role of pharmaceutical companies and new budgets for medicine is somehow inconvenient; this is understandable.

Slightly less commonplace - a change in demand for office space (downward) and communication systems (upward). Working from home online, which, as it turned out, is quite easy for about 30% of the Earth's labour resources, makes specific requirements for the home: it should have at least some kind of office for each worker. But the house should not be located close to work. The last two conditions will set the trend for many years: workers will strive to increase their living space by migrating further from the centres of large cities, centres (as a zone of entertainment and logistics) will split up, and "villages" with their micro-centres will appear. The fear of a new lockdown will contribute to a relative increase in demand for private houses with land plots and a decrease in demand for multi-storey buildings with apartments (relative - because in many countries, the problem of housing is acute, and the majority of the population simply does not have to choose).

One of the challenges of the 21st century, about which a lot was said with great caution: the world is becoming too global, too globalized. And suddenly, within a couple of months, this global world disintegrates before our eyes, as if the era of national states is returning, international passenger traffic stops. So now all this has to be reassembled in new conditions.

When the question arises about overcoming the global crisis and combating the pandemic, life itself prompts the need for international cooperation. These problems can only be effectively resolved through the cooperation of political regimes. Watching for how often national leaders blame each other, fueling ethnic animosity, scientists and health officials around the world are deepening their networks and connections. First of all, in order to overcome the coronavirus, humanity needs to exchange information around the world. Countries must openly share advice and knowledge. A global effort is needed to manufacture and distribute medical equipment and to use and exchange medical personnel, dispatching them to the most affect-

ed regions of the world.

Conclusion

Thus, the main purpose of the article was to describe how the philosophy of the functioning of human society has changed during the pandemic COVID-19 and its further consequences, as well as how the COVID-19 pandemic has turned into a philosophical crisis of humanity.

The philosophical question of the value of social stability moved into the plane of practical solutions when COVID-19 quickly and radically changed the way and quality of our lives and forced us to turn, in addition to the medical one, to another - the social component of the life of society.

As a result, the study of the philosophical aspects of the crisis in the social sphere of humanity, which arose because of the influence of the pandemic COVID-19 and its consequences, acquires particular relevance.

The study examined the philosophical and social aspect of the essence of the pandemic COVID-19 and the crisis that it brings to the world. In the course of subsequent studies, according to the authors, it will be essential to investigate the philosophical aspects of the crisis that arise due to long-term consequences after a pandemic COVID-19.

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